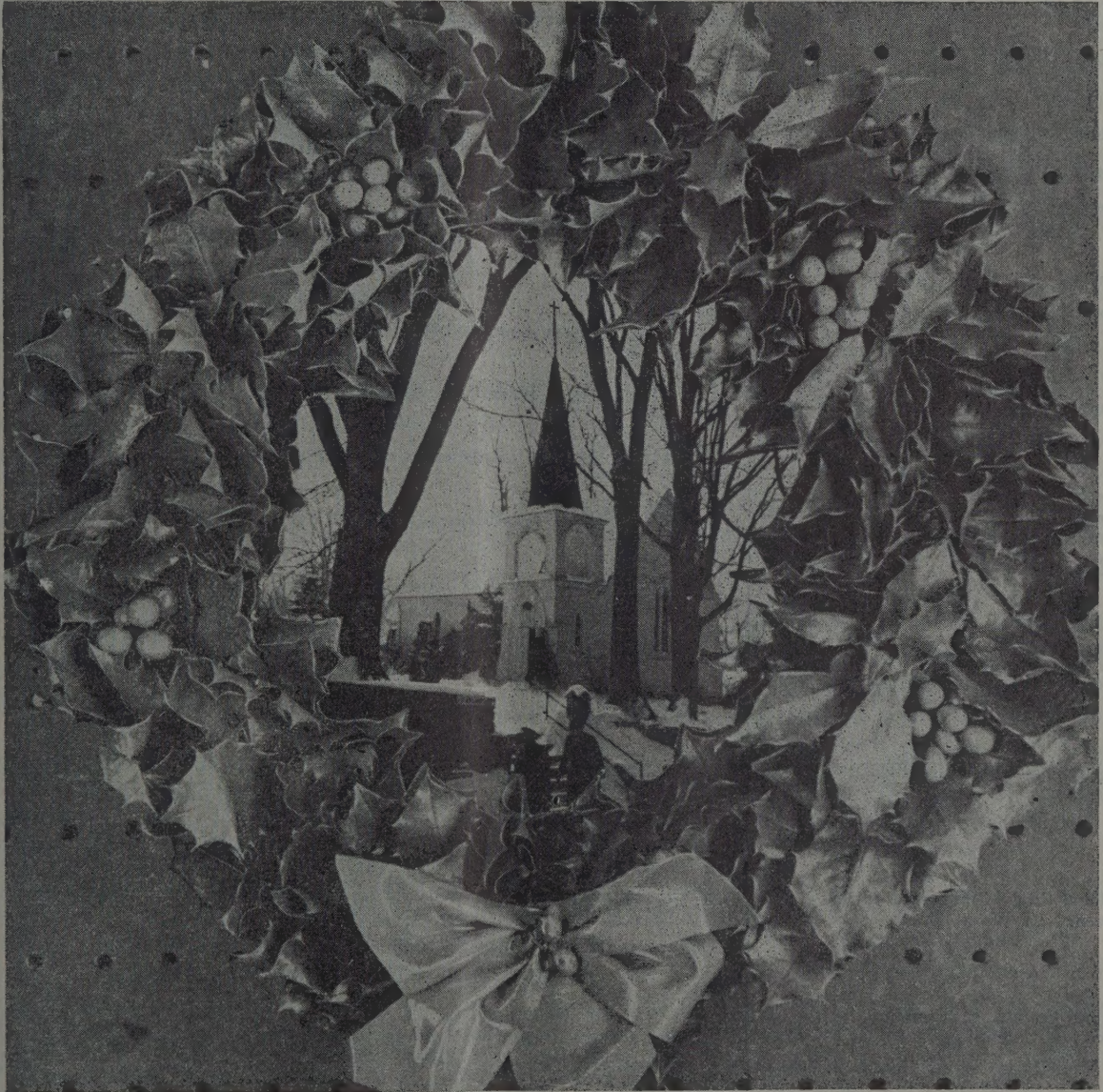


Federal Council BULLETIN



Keeping Christmas Holy

Coming Events . . .

Federal Council of Churches, Department of Evangelism

New York, N. Y., December 10, 1948

General Commission on Chaplains, Executive Committee

Washington, D.C., December 13, 1948

American Committee for the World Council and Friends of the World Council

New York, N. Y., December 14, 1948

Planning Committee for the National Council of the Churches of Christ in the U.S.A., Executive Committee

New York, N. Y., December 18, 1948

Protestant Radio Commission,

New York, N. Y., December 20, 1948

Foreign Missions Conference of North America, Annual Meeting

Buck Hill Falls, Pa., Jan. 4-7, 1949

Home Missions Council of North America

Buck Hill Falls, Pa., Jan. 11-13, 1949

Federal Council of Churches, Executive Committee

New York, N. Y., Jan. 18, 1949

International Council of Religious Education

Columbus, O., Feb. 6-12, 1949

National Study Conference of the Churches on World Order

Cleveland, O., March 8-10, 1949

Federal Council of Churches, Executive Committee

New York, N. Y., March 15, 1949

Central Committee of the World Council of Churches

Chichester, England, July 4-7, 1949

Federal Council Bulletin

A Journal of Interchurch Coöperation

Issued by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

CONSTITUTED BY TWENTY-FIVE NATIONAL COMMUNIONS

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Northern Baptist Convention
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General Council of Congregational Christian Churches
Czech-Moravian Brethren
International Convention of Disciples of Christ
Evangelical and Reformed Church
Evangelical United Brethren Church
Friends
The Methodist Church
African M. E. Church
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Moravian Church
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Russian Orthodox Church of North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Church of Canada
United Lutheran Church
(Consultative Body)
United Presbyterian Church

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The Editorial Outlook

THE FEDERAL COUNCIL'S CONTRIBUTION TO CHRISTIAN UNITY

ON December 2, 1908, the first meeting of the Federal Council of the Churches of Christ in America was opened in the Academy of Music in Philadelphia. Prior to that time in no country of the world was there a permanent association of churches of the major families of Protestantism for united witness and action. In various ways Christians of different churches had worked together as individuals, but henceforth there was to be cooperation among the churches themselves. The beginning of the Federal Council forty years ago thus marked a new stage in the history of the Church.

During the four decades of the Federal Council's life the movement of cooperation among the churches has witnessed a remarkable growth throughout America. Today there are councils of churches in 40 states of the Union and in 670 counties and cities. Through this network of councils the churches are working together in common tasks in the local community, the state and the nation.

Largely under the influence of the American example, the movement of church cooperation has spread widely in other countries. It has come to its climax in the present year in the official consummation of the World Council of Churches, whose structure was completed at Amsterdam last summer.

Most of the progress which has been made in Christian unity has resulted from efforts to deal with concrete tasks confronting all the churches. During the four decades of the Federal Council's history they have developed programs of cooperative service in evangelism, in their social responsibilities, in Christian education, in action for better race relations, in efforts for world order and peace, and in movements for deepening the spiritual life.

The experience of fellowship in common tasks has greatly strengthened the spirit of unity among the churches. It is through the mutual understanding and appreciation developed by working together that a still greater measure of unity in the future is most likely to be secured.

The genius of the Federal Council lies in the

recognition of the principle that the churches have a unity of Christian faith and life which lies at a deeper level than any of their differences, serious as these differences may be. Through the council of churches, whether local, national or world-wide, groups of Christians are learning to live together in a continuous fellowship, instead of in isolation from each other. They are supporting and helping each other in tasks which confront them all, and are seeking together the greater unity of the whole Church.

During the forty years of its life the Federal Council has emphasized freedom and diversity at the same time that it has stressed unity of action. The Council has never sought any authority over the member churches and has always disavowed any attempt to erect a centralized administration of church life.

The Federal Council is not an association of heterogeneous faiths but a fellowship of churches which all confess Jesus Christ as "Divine Lord and Savior." Beyond this central affirmation the Council does not go in matters of doctrine since the authority in doctrinal matters is reserved to the churches themselves. The basis of unity in the Council is the simple desire to exalt the Lordship of Christ in every aspect of human life.

Church union can finally come about, or be spiritually significant, only if it is the result of growing fellowship and understanding. To bring about that kind of ecclesiastical climate, in which meaningful union may some day be possible, is the great contribution which the Federal Council is making in the life of American Christianity.

NO IRON CEILING

LINES of free communication with Christian brothers in several parts of the world have been cut since the close of the war,—in some instances recently. During the war and before, we became accustomed to long silences and uncertainties. Political frontiers, concentration camps or prisons isolated friends.

Barriers have been raised again. Even where correspondence is possible it may not be free and

uninhibited. We do not know what to say or to ask, partly because we do not know what may be embarrassing if read by a censor and partly because we do not fully know the circumstances of our friends nor the nature of their quandaries.

We do know that Christians in some parts of Europe and Asia are faced with exceedingly difficult decisions as to what their calling requires of them. The issues are complicated. The requirements of loyalty to Christ are not easily defined for conduct in relation to political matters. It may be harder to make a decision as to what is right than to carry it out, no matter what the risks.

Some missionaries in China have recently been making difficult decisions as to whether to remain at their usual posts or to depart. It may not be a question of leaving the country but of transferring from one field to another. Fighting and changes of government bring obvious problems of danger and hardship. Most missionaries are not primarily concerned about safety. They are prepared to face trouble. But they have their Chinese friends, as well as themselves, to think about. They do not wish to be either burdensome or embarrassing to their friends. Thus, the decision to remain or to go is very difficult. Some have remained; others have left.

During these days of distressing choice and hazards, our missionaries and our other Christian brothers in troubled areas should have our prayers. One of them in China writes that even if the "iron curtain" falls just in front of the station rather than just behind, where it now is, there is no iron ceiling.

Herein lies the unique resource of the Christian fellowship: We are not dependent upon "underground" communications to support one another. There is no political barrier to the transmission of the power of prayer. Let us not fail our colleagues in this hour.

RELIEF AND RESTORED HOPE

WE HAVE often emphasized the effect of the overseas relief program of the churches in terms of restored hope and deepened Christian fellowship. The cup of cold water given in His name is more than a physical ministry.

Reports of what is happening in specific places help to remind us of the wider dimensions of our giving. Bishop Agoston Sandor of Yugoslavia writes about the used clothing and shoes sent by our churches through Church World Service:

"The gifts caused great delight wherever they went. The meanest garment does good service to those who had none before. The reports sent in to me from the individual parishes make it plain that the consignment met with general satisfaction everywhere, and that it brought home to people what Christian love it was that had collected and dispatched these clothes. . . . Yugoslavian Christians really did feel, by means of these clothes, the love that streams out to men from the heart of Christ. I hope, therefore, that you will convey the gratitude of Protestant Christians in Yugoslavia to the American brethren."

In commenting upon a gift of flour, another correspondent says—

"It is a fresh proof for us of the miraculous faithfulness of our God to His people, caring for His servants and His children before it is too late. This fact instills us with new courage, and spurs us on to give freely all our love and our toil in His service."

DISPLACED PERSONS AND CHRISTIAN CONSCIENCE

THE Editor's secretary showed discernment when she placed the following letter from Paris, Illinois, on the top of his morning's mail—

"The Session of this Church has agreed to accept the responsibility of taking care of a family unit under the Displaced Persons Provision.

"The project will be primarily the responsibility of our Men's Club who will see to it that a place is provided for a family to live and adequate employment available. We would greatly appreciate complete information as to the necessary steps to bring this proposal to a conclusion and what our entire responsibility is.

"We are in the midst of a good agricultural region and probably our best opportunity will be in dealing with people who have some knowledge of farming. You would be gratified in the amount of interest shown among our Elders in considering this step. As one of the men put it 'my conscience would hurt if our Church failed to extend its fellowship in terms of concrete service.'

"We shall look forward to your reply at your earliest convenience."

Sincerely yours,
(signed) Paul E. Francis
Minister

Has your church sent such a letter? It should be addressed either to your denominational headquarters or to Church World Service, 214 East 21st Street, New York 10, N. Y.

The Churches and Washington

PROTESTANT AND ROMAN CATHOLIC INFLUENCE IN CAPITAL APPRAISED

This analysis of a subject on which there is much discussion is the opinion of one who is not a lobbyist but a careful observer. Dr. Landis is Secretary of the Washington Office of the Federal Council of Churches and Co-operating Bodies.

—The Editor

BY BENSON Y. LANDIS

A SUBJECT OF perennial interest is the relative influence of Protestants and Roman Catholics in the capital of the nation. It is always a matter for lively speculation, because information is lacking on most aspects discussed.

It is here ventured to sift out of the mass of impressions and incomplete information a few orderly statements which at least lead into the large subject and may contribute to an understanding of a few facets of it.

Among Protestants one hears frequently that Roman Catholic influence is the greater. The statement is often made for the purpose of goading Protestants into action or cooperative action. Negative stimulation of Protestants may take this form: "Get busy, the Catholics are outdoing us."

It is entirely probable, however, that Protestants consistently magnify Roman Catholic influence, in part because there is evidence of united effort, whereas Protestant efforts, being more scattered, are much more difficult to appraise.

Roman Catholics have considerable influence in Washington for the following reasons:

1. The Roman Catholic Church has maintained in Washington an official agency of the Hierarchy, the National Catholic Welfare Conference. Here are gathered well-prepared specialists, including legal experts, who are always studying issues of concern. The very presence of this agency tends to emphasize both the thoroughness and the unity with which the Roman Catholics customarily approach social questions, including church-state relationships.

2. The Roman Catholics exert great influence both locally and nationally, directly and indirectly. No one is in position to know precisely what is the indirect influence of any agency with

headquarters in Washington. But because the Catholic priesthood is uniformly trained, and because the church is organized as a hierarchy, it seems reasonable to assume that the church has unusual opportunities to make itself felt in national affairs, because the local churches know what the official national positions are and support them actively.

3. The Roman Catholic church is in an unusually favorable position to secure publicity in the great metropolitan newspapers. There are so many Roman Catholics in the big cities that the publishers of the newspapers know it is good business to print news of Catholic events. Further, Roman Catholics have a consistent policy of watching the press and of protesting statements critical of the church. In some instances boycotts of newspapers have been threatened or declared.

4. The Roman Catholic church has a great body of social teaching known to its scholars and administrators, and to a less degree to its priests and laity. It is not true that all priests read and rush to put into action all parts of the great Papal Encyclicals on social subjects, but it is correct to state that these documents are widely studied and applied.

5. The Roman Catholic press aids mightily by reiterating official positions to its readers. Roman Catholic papers are not edited uniformly and the material does not all come from one source. But the church press is magnified by the officials. It is a channel of communication to the laity. It functions so as to aid the influence of the church in Washington.

6. The Roman Catholics are more likely to be Democrats. It has been said that most Roman Catholic leaders are Democrats and most Protestant officials (North of Mason and Dixon's line) are Republicans. Catholics are in the labor movement and have been sympathetic with the growth of the political influence of unionism. Thus Roman Catholics have had unusual influence in the Roosevelt and Truman administrations. It is only human that it should be that way. However, with the overturn in the Congressional elections in November, 1946, there

were fewer Roman Catholics in Congress than for some years. Thus Catholic influence changes with party shifts.

This recital of some of the main reasons for Roman Catholic influence may also recall one of the dilemmas faced by Protestants as they consider their influence in Washington. Protestantism both emphasizes liberty of judgment and is in a state of longing for a united impact. The total situation can probably be in large part appraised briefly as follows:

1. Protestant influence has at times been great. The prohibition campaign was supported largely by Protestants. This went on for many years. The Anti-Saloon League, which was the prohibition lobby of first importance, drew much support from numerous church constituencies. There is a continuing interest in the prohibition movement in many country churches.

Protestants have influence on numerous city councils, county governments and state assemblies. There are many small cities of the South and West, in which ministerial associations are in close touch with mayors and other officials. There are sections of this nation in which one must be a Protestant, or of Protestant heritage, to win an election.

2. Significant Protestant influence is today quietly asserted without the knowledge of Protestantism generally. The widespread World Order campaigns conducted by several denominations resulted in local action which was later reflected in Washington in the support given to the United Nations by members of both parties. A prominent senator from the Middle West is reliably reported to have changed his position on international cooperation when the people in the rural churches of his state started writing to him.

Protestant officials have been in touch with members of Congress in support of the United Nations and other international efforts. This activity has helped more frequently than the general public realizes. Often the most useful way to act is without fanfare, and many Protestant officials

(Continued on Page 14)

Dedicate Memorial Chapel In Capital

HONORS 134 PROTESTANT CHAPLAINS WHO DIED IN TWO WORLD WARS

IN AN IMPRESSIVE service in the nation's capital on November 3, the memorial chapel to the 134 Protestant chaplains who died in the service in the two World Wars was dedicated. The chapel, designed in early American colonial style, is a beautiful shrine in the new headquarters of the General Commission on Chaplains. The building, once the home of the late Senator Hiram Johnson of California, is located at 122 Maryland Avenue, N.E. opposite the Supreme Court building and only a short distance from the capitol.

At the service, conducted by Dr. Joseph C. Hazen, chairman of the commission, James V. Forrestal, secretary of defense, paid a tribute to the service of the chaplains and bore a simple but persuasive testimony to the importance of religious faith in the world today.

On the same day, the General Commission on Chaplains held its first meeting in its new headquarters. It provides offices for the General Commission on Chaplains and for the editorial staffs of the two publications, *The Link*, which is designed exclusively for the youth in the armed forces, and *The Chaplain*, which is edited to assist the chaplains in their work. The building also affords space on the second floor for the Washington Office of the Federal Council of Churches and Cooperating Bodies.

The building has been financed chiefly by gifts from the denominational agencies which are responsible for the moral and spiritual support of the chaplains. The total cost of the building and the remodeling was approximately \$120,000. The project is the outcome of the vision of Mr. T. A. Rymer, Director of the General Commission, who first conceived the idea of securing the building and establishing the memorial to the chaplains. The memorial building represents an unusual achievement in cooperation since several denominations which are not members of the general cooperative bodies (including the Southern Baptists and the Missouri Synod Lutherans) have made generous contributions.

The service included the following prayer of dedication:

"Almighty and ever merciful God, who through the centuries hast inspired men to courageous devotion; we bow before Thee in humble thanksgiving for the associations of this hour.

"Make this place holy, consecrated by the Christian sacrifice of thy servants honored here. May the memory of these men give a special sanctity to this altar. Make here thy dwelling place and grant that those who worship here may see thy face and hear thy voice.

"Grant thy blessing to the General Commission, to the chaplains here assembled, to those at posts of duty near and far, to all who minister to the men of the armed forces. Protect, inspire, guide and prosper them in their holy tasks.

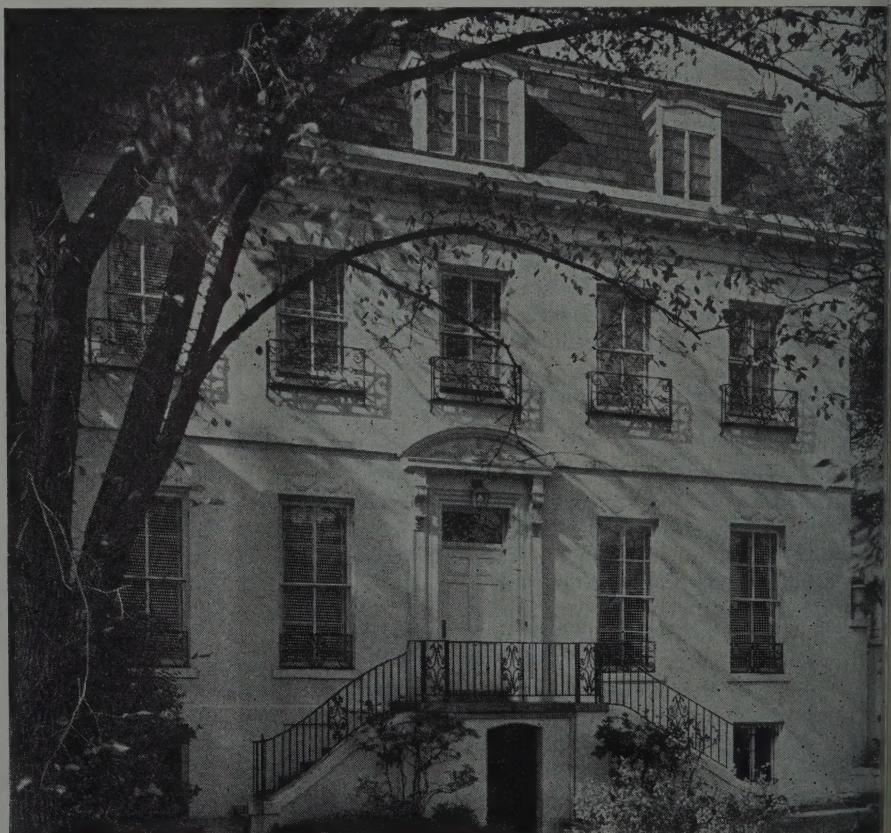
"And now, O God, accept this Chapel and this building as an

offering of our hands and hearts dedicated in thy Name to the souls of men, to their growth in grace, and to the deepening of their usefulness in thy Kingdom. Make this place a sanctuary whence the spiritual influences of Jesus Christ, our Lord, shall radiate to the ends of the earth until thy Kingdom shall come and thy will be done on earth even as it is in Heaven.

"And to thy Name, Father, Son and Holy Spirit, shall be all the glory, world without end. Amen."

SERVES FLORIDA STATE COUNCIL

The Rev. William R. Stevenson, formerly minister of the Union Congregational Church, Jacksonville, Fla., has assumed his new duties as Executive Secretary of the newly organized Florida Council of Churches, as of November 1.



New headquarters of the General Commission on Chaplains, once the home of the late Senator Hiram Johnson, houses a beautiful shrine to the 134 Protestant chaplains who died in the service in the two world wars. The building also houses the Washington office of the Federal Council of Churches and Cooperating Bodies.

Experts In Many Fields Aid Economic Life Study

TO ADVANCE its aim of bridging the gap between the churches and the working world today, the Department of the Church and Economic Life of the Federal Council of Churches convened in New York City on November 11 and 12 an assembly of leading economists, labor leaders, management executives, industrial consultants, and other churchmen.

This conference sought to enlist the help of men of known competence and Christian conviction in laying plans "to deal in a comprehensive way with areas of economic life that are of major difficulty for Christian laymen and of importance to economic well-being and national unity."

The conference was held in connection with the Department's regular meeting. On the first day, under the leadership of Charles P. Taft, *ex officio* member of the Department and chairman of its Study Committee, 28 specially invited men and women associated with economic groups and university faculties throughout the country joined with 18 members of the Department to explore the issues and to indicate priorities in the urgency of their treatment.

On the second day, the department, under the direction of its chairman, Arthur S. Flemming, president of Ohio Wesleyan University, considered ways and means of incorporating the proposals into the department's program.

Pointing to the economy's need for the attention of the churches, one speaker indicated the various stages through which the American economy has passed. In the "intermediate stage" in which we now find ourselves under the dominance of organized groups, "we are not subject to the old economic laws, and self-interest is no longer a sufficient basis of action. We now need ethical standards to guide us." It was agreed that the help of the Church is urgently needed to define and defend these ethical standards.

Pointing, on the other hand, to the churches' need for realistic knowledge of how men live and work today, a clergyman indicated that in the whole matter of Christian vocation or of establishing meaningful goals in every-

day work we have today "a terrific spiritual impoverishment." Thus the unreality of much of their current preaching and teaching in this field threatens to relegate the churches "to the realm of irrelevance or sentimentality."

"Theologically disturbing," he said, "is the tendency not to take seriously the radical demand of the Christian ethic, and the tendency to accept a tolerably decent motivation as normative." Also stressed was the role of the churches in establishing and maintaining a peacetime economy. Explaining the widespread effort that is under way today to bolster preparedness for war, a business administrator warned that there is no corresponding organized effort to achieve economic mobilization for peace or to combat depression. In his view "if the Church believes in peace and economic stability, it must organize for it."

Consideration was given to practical ways and means of developing an informed and active laity. An analysis of church pronouncements—how and why they are made, the people who make them, the people for whom they are made—and finally an analysis of "how you get ordinary people in congregations to think about the application of religious principles to the solution of daily problems" were called for.

From the issues discussed during the two-day session, the following subjects have been isolated as a basis for further consideration and action:

Ethical considerations bearing upon labor-management relations in industries particularly affected with a public interest.

The responsibility of churches and church people for the economic status and well-being of socially depressed groups, such as tenant farmers, migrant laborers, and other unorganized workers.

The Church's attitude toward current inflationary trends, including: (a) the relation of the supply of money to the volume of production; (b) wage-price-profit ratios; (c) the balance between investment and savings.

The ethical and social responsi-

bility of consumers for commodity price policies.

Christian concern for maintenance of full employment in a peacetime economy.

Rethinking the place of profits and the profit motive in present-day economics.

A Christian program for reducing tensions between organized labor groups and farmers.

Is bigness in economic organization synonymous with badness?

The basic requirements of a fair, honest, and rational tax system in the United States.

Conflicts between emerging values of Western civilization and traditional economic "absolutes" or slogans.

Attending the conference as specially invited guests of the Department were: E. Wight Bakke, Director, Labor and Management Center, Yale University; Rev. Harold R. Bowman, First Presbyterian Church, Chicago, Illinois; Prof. John Maurice Clark, Professor of Economics, Columbia University; Carl S. Coler, Executive Director, Society for the Advancement of Management, New York City; John Cooper, President, Congress of Industrial Organizations Council of Rochester and Vicinity; Charles T. Douds, Regional Director, National Labor Relations Board, New York City; Rt. Rev. Angus Dun, Bishop of Washington, D. C.; Prof. Kermit Eby, Associate Professor of Community Relations, University of Chicago; George Y. H. Geng, National Christian Council of China; Prof. Leland J. Gordon, Professor of Economics, Denison University, Granville, Ohio; Frederick H. Harbison, Executive Officer, Industrial Relations Center, University of Chicago; Chan Harbour, National Vice-President, National Federation of Post Office Clerks, Cleveland, Ohio; Herbert Hosking, Industrial Consultant, New York City; Prof. George F. F. Lombard, Associate Professor of Human Relations, Harvard University; E. W. Marcellus, Labor Relations Consultant, Chicago, Illinois; Rev. Joseph G. Moore, Professor, Seabury-Western Theological Seminary, Evanston, Illinois; Clarence Pickett, Executive Secretary, American Friends Service Committee, Philadelphia, Pa.; Gustave Simons, Council of Profit Sharing Industries, New York City; Curtis Lee Smith, General Manager, National Copper & Smelting Co., Cleveland,

(Continued on Page 9)

Landis, Sans Crystal Ball Directs Washington Office

(Excerpts from an article "He Mans an Information Center in Washington," by T. Otto Nall, in a recent issue of the Christian Advocate.)

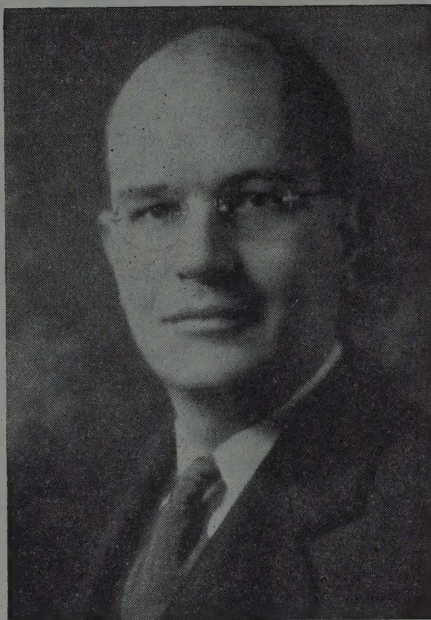
FOUR MONTHS before Congress was summoned back to Washington for a special session on foreign policy, one churchman there predicted that there would be a special session on such a subject, and that it would be called in an emergency. And in November he foresaw that the Marshall plan would be a "set of procedures and not a rigid blueprint" for the recovery of Europe.

Out of a technical report of the Bureau of Foreign and Domestic Commerce he dug the well-buried facts about the religious contributions of Americans in 1929-45. The figures showed that our fellow countrymen supported their religious institutions much less generously in 1945, when incomes were high, than in the boom year 1929 or the depression year 1932. He also pointed out the possibilities in the hearings—with no bill pending—on the question of taxing the net income of businesses operated by tax-exempt educational, charitable and religious organizations.

When Congress voted \$4,000,000 for a new census of manufacturers and denied \$470,000 required for a census of religious bodies, this churchman brought out the facts. He noted that the 65 per cent advance in the cost of living, reported by the Bureau of Labor Statistics, had a particular impact on such groups as retired ministers living on pensions, retired farmers, widows dependent on annuities, stenographers and other clerical workers, teachers, ministers, janitors and organists.

It was he who wrote last August: "The proponents of military training will strive for an early vote, while the opponents will ask for more hearings and delay so as to bring the congressional vote close to the fall elections. Both groups of strategists work on the basis of a belief that military training would be bitter medicine to goodly numbers of citizens."

The man who has performed these services, and a thousand more, for the church leaders of all denominations is



Benson Y. Landis, secretary of the Washington office maintained by the Federal Council of the Churches of Christ in America and Co-operating Bodies. Yet he insists that he consults no crystal ball and possesses no gifts as a prophet.

"Washington cannot be known by any one person, even if he attempts to stay awake 24 hours a day," Dr. Landis readily confesses. "There are about 200 agencies of the rank of bureau, and if we started now to become actually informed about them, in some kind of order, we could never get far in a lifetime."

"The most effective work done by those who influence Congress is probably that done indirectly and without publicity. It is the work done by sending the right word at the right time to people throughout the nation, who then let administrators and legislators know their views."

"Dr. Landis' accuracy in indicating the shape of things to come in so many instances that interest churchmen prompts some questions about his methods of work."

"Once we have evidence of a real area of interest, we start assembling information," he tells me. "We now have a file on some 60 important subjects, ranging from federal aid for parochial schools to the plight of displaced persons abroad and the Navajo Indians here at home. These files vary in extent. We do not have a library

but assemble source materials in ordinary files."

"We try to report promptly on live issues in Congress, and we try to touch most frequently on those matters that we believe to be most generally of concern in the churches. In other words, we try in our reports to take note both of the streams of interest in the churches and of the streams of development in the government."

A memorandum reporting the findings is sent weekly to some 1,700 persons, chiefly church officials, whose names are furnished by the churches and agencies supporting the project. Inquiries from those receiving the "memos" are answered, but Dr. Landis states that his office is not equipped to render a general inquiry service.

Dr. Landis strongly insists that he is not to be numbered among the lobbyists in Washington.

"To assure ourselves that we are not lobbyists, we put four tests to our program," he says. "We make no recommendation as to a course of action for the churches. We do not act as spokesmen or agents. We will not be used by pressure groups. And we are determined to be strictly honest in carrying out our 'charter' which forbids decisions as to policy."

The office was opened on Oct. 1945 and Dr. Landis became the secretary.

BAPTIST-DISCIPLE COOPERATION

Sunday, November 14, was designated by the Joint Commission on Baptist-Disciples Relations as a day for exchange of pulpits, as another step toward the ultimate union of these two great bodies of Christians.

The Joint Commission, with members appointed by both the Northern Baptist Convention and the International Convention of Disciples of Christ, has been meeting for several years. Rev. Hillyer Stratton of Boston is Chairman of the Baptist section of the Commission, and Rev. R. H. Miller of St. Louis is Chairman of the Disciple delegation.

A hymnal has been prepared for joint use by the two communions, and has been in use by both bodies for several years.

On January 1 the denomination will merge their two daily devotional magazines, *The Secret Place* and *The Hearthstone*, and will combine both devotional programs into one publication, which will continue under the name *The Secret Place*. *The Hearthstone* will become a family magazine serving both religious bodies.

Two-Year Study Finds Old Age Problems In Province of Church

BY PAUL B. MAVES

THE PROBLEMS which grow out of the physiological process of aging are peculiarly within the province of religion, on the basis of the findings of a two-year study of The Religious Ministry to Older people sponsored by the Federal Council of Churches of Christ in America, which was presented to the biennial meeting at Cincinnati.

This study highlights the fact that the losses of growing older, while they can be retarded and some of them can be prevented by proper care, are, for the most part, inevitable. These losses, however, are mostly in the realm of the material and physical, such as the loss of strength, speed, and certain types of physical beauty. On the other hand, the rather considerable compensations of later maturity are given only to those who have earned them. These compensations are in the realm of the spiritual and the personal values, such as creative imagination, friendships, happy memories, a variety of skills, judgment, and perspective.

In the report of this study an attack is made upon a number of fallacious notions held about older people. It points out that older people do not invariably experience a second childhood, that disease is *not* implicit in aging although often confused with aging, that it is possible for an old dog to learn new tricks, and that "crotchyness" is not necessarily characteristic of older people.

This study reveals that older people are the consolidated products of earlier experiences, that in later maturity the trends and patterns of personality which have all along been characteristic of the person tend to emerge in sharper focus.

The research on this study was done by Paul B. Maves and J. Lennart Cedarleaf under a grant from the Aruckle-Jamison Foundation of Pittsburgh with assistance from the General Boards of Education and of Missions and Church Extension of The Methodist Church. It will be published early in 1949 by Abingdon-Cokesbury Press under the title of "*Older People and the Church*."

Extreme poverty and economic insecurity are harmful to personality, ac-

cording to the study. Especially among older people, economic insecurity tends to dull self-respect, to increase the feeling of inadequacy and worthlessness, and to accentuate the difficulties of moving actively into mutual human relationships. Perhaps the spiritual and psychological evils resulting from poverty and economic insecurity are more poignant and devastating in a wealthy, than in a poor, society.

The report points out that only about one fourth of all persons over sixty-five years of age are economically independent. The other three fourths have to depend upon assistance and support from other sources than their own earnings or savings.

The Protestant churches generally are in favor of social insurance against illness, accident, want in old age, and unemployment. Speaking through the Federal Council, they have also expressed approval of extending the old-age and survivor's insurance system to agricultural workers, domestic servants, employees of non-profit organizations, and the self-employed.

Attention was also called to the problem of providing for the retirement of ministers. In 1939 only about one fourth of the Protestant clergymen were covered by any kind of a pension system and the situation was even less favorable for lay employees of church organizations.

While taking no stand for any specific form of social security provision and recognizing legitimate differences of opinion as to the extent to which public or private agencies should participate in such programs, the report suggested that Christians are agreed that economic resources, as well as time and energy, are a trust from God, to be administered for the welfare of the community as a whole, and that to be our brother's keeper implies economics as well as religion.

The report also shows that although financial security and adequate housing are important, they can not solve the major problems of older people by themselves. Older people need to be helped to feel wanted and useful. This means that the church must come to grips with the whole cultural pattern which tends to discard older people simply because they are old, and to relegate them to a position of idleness

Economic Life Study

(Continued from Page 7)

Ohio; Rev. William Sullivan, Second Baptist Church, Bridgeport, Conn.; Prof. Hugo Thompson, Professor of Philosophy, Macalester College, St. Paul, Minnesota; Richard P. Towne, Treasurer, National Blank Book Co., Holyoke, Massachusetts; G. O. Trenchard, Head of Economics Division, Firestone Tire and Rubber Co., Akron, Ohio; Rev. E. M. Wahlberg, Mt. Olivet Methodist Church, Dearborn, Michigan; and Robert Winters, Vice-President, Connecticut State CIO Council.

Members of the Department in attendance—as individual churchmen and not as representatives of other groups with which they are associated—included: Arthur S. Flemming, President, Ohio Wesleyan University, Delaware, Ohio; Charles P. Taft, President of the Federal Council of Churches; Prof. John C. Bennett, Union Theological Seminary, New York City; Prof. Roy Blough, Professor of Economics, University of Chicago; Dr. William Adams Brown, Jr., The Brookings Institution, Washington, D. C.; Mrs. Warwick B. Hobart, Former Executive, National Consumers League, Cincinnati, Ohio; Carl Hutchinson, Educational Director, Ohio Farm Bureau, Columbus, Ohio; Rev. L. B. Moseley, First Baptist Church, Pittsburgh, Pa.; Rt. Rev. Norman B. Nash, Boston, Mass.; Frank W. Pierce, Director, Standard Oil Company of N. J., New York City; Prof. Liston Pope, Professor of Social Ethics, Yale Divinity School; Rev. Frederick E. Reissig, Executive Secretary, Washington (D.C.) Federation of Churches; Noel Sargent, Secretary, National Association of Manufacturers, New York City; Prof. Theodore Schultz, Professor of Economics, University of Chicago; Dean Clair K. Searles, Dean of School of Business Administration, Toledo University; Charles H. Seaver, editor and writer on economic subjects, White Plains, N. Y.; Dr. Channing Tobias, Director, Phelps-Stokes Fund, New York City; Al Whitehouse, District Director, United Steelworkers of America, Cincinnati, Ohio.

and non-productivity. Society must learn to use the potentialities which older people possess for its own enrichment and the well-being of older people themselves.

Army Barracks Is Church For Austrian Worshippers

A TWENTY-YEAR need for a church building was filled recently when an Army barracks was converted into a church in Bruck an der Leitha in Lower Austria.

Twice every month for two decades the members of the evangelical parish of Bruck/Leitha had gathered in a schoolroom for divine services. Each time they met they had to improvise an altar, remove tables and provide additional chairs. With maps and secular pictures on the walls, and disturbing noises from electrical apparatus in an adjacent room, the setting was anything but worshipful. Over the years, as the congregation grew to 350 members, the room became too small and frequently the worshippers had to stand in the passageway outside.

The parishioners, most of them very poor, could raise money for little more than the laying of the cornerstone of the church building which they wanted, and so an appeal for a wooden church was sent to the Department of Reconstruction and Inter-Church Aid of the World Council of Churches, through the Reconstruction Committee in Vienna.

Through money provided by the USA Committee for the Lutheran World Federation, a Swiss army barracks was allocated to the parish. The church congregation obtained a small park area near the center of town as the site for the new church and the newly-arrived vicar, Gerhard Erwin Wegendt, directed the building program.

A joiner was asked to make an altar. The old preacher's desk that had been used in the schoolroom was rebuilt and made to serve as a pulpit. From dyed flag material parish women made a dark red curtain as a background for the plain big altar cross.

The bell for the church was obtained by one of the parishioners from the management of the factory where he worked and where it had been used as a fire alarm bell. Other members of the parish showed their interest by giving voluntary help, again and again, for whole days without any pay, and by giving gifts of money.

On the day of dedication of the "Resurrection Church" delegations

came from many surrounding communities. The bishop, the superintendent of the Vienna district and many other pastors participated in the service.

"To all of them this day will remain indeed a memorable day," wrote Vicar Wegendt. "The solemn dedication of Resurrection Church to the service of God marks the beginning of a new era for a growing and active parish whose members are ready to follow their Lord and Savior Jesus Christ."

MINNESOTA CHURCH GROUPS NOW IN NEW HEADQUARTERS

A new headquarters for the joint work of Minnesota's Protestant churches was established recently when the trustees of the Minnesota Council unanimously approved the purchase of a 19-room private home in Minneapolis, which will house the offices of Council and seven affiliated organizations.

The Minnesota Council moved from its old offices in St. Paul to the new building at 122 West Franklin Avenue, Minneapolis about October 1. Although part of the building is now occupied, remodeling continues and a new lighting system is being installed.

The spacious library on the first floor will be used as an office for the

Minnesota Council, and the dining room of the house will become a conference room which will accommodate 50 people. The second floor rooms are being adapted for offices. A four-car garage and the apartment on the second floor of that building will be converted into offices which may serve as denominational headquarters. The completely furnished basement of the building will provide space for storage, mailing, and mimeographing.

Other organizations which will occupy the new building include the Minnesota Council of Church Women, the State Pastors' Conference, the School of Missions, the Association of Denominational Executives, the Minnesota Migrant Committee, the Faribault Summer School of Christian Education, and the Frontenac United Christian Adult Conference.

A small four-page folder with information about the new headquarters has been sent to all pastors in the state with the suggestion that the folder be distributed among church members to acquaint them with the new state council facilities.

"CHRISTENDOM" IN MERGER

The fall number of *Christendom* will be the last published under that title. The quarterly, edited by H. Pax Douglass will be merged with *The Ecumenical Review*, a new official organ of the ecumenical movement and will be published in Geneva by the World Council of Churches. Dr. Douglass will continue as an associate editor.



This Swiss Army barracks was converted into a church in Bruck an der Leitha, Austria.

Declaration on Human Rights

BY RICHARD M. FAGLEY

SINCE THE current session of the United Nations' General Assembly convened in Paris on September 21, the Social and Humanitarian Committee, representing the 58 member nations, has given major attention to the Declaration of Human Rights, which was designed as one part of an International Bill of Rights. In this plan, as conceived by the Commission on Human Rights, the Declaration which is to serve as the general expression of common aspirations, is to be followed by a more precise Covenant, legally binding upon the signatories, and by international measures to promote and enforce the observance of human rights. The three parts together constitute the International Bill of Rights.

The Commission on Human Rights began its work of drafting in the summer of 1947 but was unable to complete its work on the text of the draft Covenant and Measures of Enforcement by the end of June, 1948. Likewise the Economic and Social Council meeting in Geneva this summer with a heavy agenda, was compelled to devote most of its attention to the relatively finished text of the Declaration. It referred, without comment, the Declaration and unfinished parts of the Bill to the General Assembly. The Assembly committee has followed the same procedure in giving initial consideration to the Declaration.

The articles of the Declaration have been subject to exhaustive discussion in the Social and Humanitarian Committee. The debate has helped in some cases to clarify the language and even more to make clear the underlying issues. At the moment of writing the Committee has not finished this process of detailed work on the text of the articles. When this process has been completed and agreement has been reached on a preamble, the Committee will act on the Declaration as a whole and presumably will refer it to the General Assembly in plenary session. The text will be open to further revision in the plenary meeting. Action by two-thirds of the members is required for adoption of the Declaration.

The Role of the Churches

The deep concern of the Churches in the provisions of the International Bill of Rights was vigorously expressed

at the First Assembly of the World Council of Churches. The Section on International Disorder pointed out that "the rights of men derive directly from their status as the children of God" and that the duty of the state is not to assume "that it can grant or deny fundamental rights" but rather to embody these rights in law and to ensure their observance. The Assembly in a special resolution urged adoption of a full International Bill of Human Rights "making provision for the recognition, and national and international enforcement, of all the essential freedoms of man, whether personal, political, or social." The World Council and the International Missionary Council likewise adopted a significant detailed Declaration on Religious Liberty.

These actions were transmitted to the Secretary General of the United Nations, at the opening of the General Assembly, by the officers of the Commission of the Churches on International Affairs. Dr. O. Frederick Nolde, director of the C.C.I.A., also sent a summary of the pertinent resolutions to most of the members of the Social and Humanitarian Committee, and followed up these communications with personal interviews. As a result of such activity, the delegates have been kept in touch with the thinking of Christian groups around the world. Through the C.C.I.A. the churches have been able to make a significant contribution at the place of decision and in time.

Two Articles

The churches are most directly concerned with two articles of the draft Declaration. Article 1 deals with the basis of human rights. Article 16 deals with freedom of religion. The first Article originally stated that men "are endowed *by nature* with reason and conscience." Some delegates sought to include a reference to the Creator. Others sought to delete the Article. Many feared the ambiguity and possible naturalistic interpretation of the term "by nature." The Committee, after long debate, voted to delete these two words, so that the Article now states that men "are endowed with reason and conscience." This formulation, while not adequate from a Christian point of view, is nevertheless regarded as an improvement over the original. The issue may

well arise again in the drafting of the preamble.

Article 16 reads as follows:

"Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance."

This article has been under attack from two principal directions. The Soviet Union attempted to reduce the definition to a very limited concept of religious freedom—freedom of thought and to perform religious services "in accordance with the laws of the country concerned and the requirements of public morality." Only nine votes were mustered for this proposed change. The other major revision sought was that proposed by Saudi Arabia, to delete the phrase, "freedom to change his religion or belief," as contrary to Mohammedan doctrine. Twelve of the 58 countries voted for this amendment. The Article as stated above, was subsequently carried by a vote of 38 to 3, with 2 abstentions, and 14 absent or not voting. While further changes are possible in the plenary meeting of the Assembly, the prospects favor retention of this important recognition of religious freedom.

The Power of Prayer

Ted Malone, Westinghouse roving reporter and story teller will participate in the national observance of the Universal Week of Prayer, Jesse Bader, secretary of the Department of Evangelism of the Federal Council of Churches announces. Malone will devote his 15-minute broadcast at 11:30 a.m. EST, Monday, January 3, to several stories on the power of prayer. The program is broadcast by 290 stations of the American Broadcasting Company's network.

CONCERTS IN VA HOSPITALS

Church choirs in all parts of the country celebrated National Music Week by performing for patients in Veterans Administration hospitals. In the VA hospital in Framingham, Mass., for example, combined Protestant, Catholic and Jewish church choirs gave a concert in the hospital auditorium.

ATLANTAN SUCCEEDS MRS. RUTH WORRELL



MRS. W. MURDOCH MACLEOD

Mrs. W. Murdoch MacLeod of Atlanta, Ga. has been named the successor to Mrs. Ruth Mougey Worrell, executive secretary of the United Council of Church Women, who will retire shortly.

Mrs. MacLeod has been identified with religious and social institutions in the South for the past 15 years and also has been associated with the International Council of Religious Education, the Foreign Missions Conference and the Home Missions Council.

Announcement of her appointment was made by the National Board of the Council at its annual meeting, held in Milwaukee.

Hold Five Institutes To Aid Church Planning

With more than \$700,000,000 worth of church buildings and improvements now on the drawing board or in other stages of planning, widespread interest is being shown in the help being extended by the Interdenominational Bureau of Architecture, in cooperation with state and local councils of churches.

Dr. E. M. Conover, director of the Bureau, said the four Institutes on Church Building held in California were widely attended. Sessions were held at Berkeley, Sacramento, Fresno and Los Angeles, with the cooperation of the Northern Florida, Western Nevada and Southern California Coun-

cils of Churches. The Los Angeles Conference proposed an annual meeting. A conference was held at Reading, Pa. Nov. 13 and another is scheduled for Roanoke, Va., Dec. 20.

CWS 1948 SHIPMENTS NEARLY 10 MILLION

More than 30 million pounds of relief and reconstruction supplies, valued at \$9,500,000, have been shipped overseas during 1948 by Church World Service.

The shipments, during an eight months' period, consisted chiefly of food, clothing, medicines, prefabricated churches and other buildings, religious literature, and other supplies to promote the physical, moral and spiritual rehabilitation of millions of destitute and disillusioned people in 37 European and Asiatic nations.

The peak shipping period this year was in the Spring when 10 million pounds of wheat and dairy goods, donated by rural church people to the Abraham Lincoln Friendship Train, were sent abroad. A decrease came during the summer months, but "this slack is expected to disappear, and monthly shipments are expected to rise steadily between now and the end of the year," said Dr. Leslie B. Moss, an official of Church World Service. He explained the anticipated increase as due to "good harvests throughout the country, as well as a renewed interest in the overseas aid program brought about by the approaching Thanksgiving season when American church people feel most like sharing with people in need." Along with the increased supplies, Dr. Moss expressed the hope that there would be "a proportionable increase in contributions of cash, to take care of shipping costs and the purchase of other goods."

Highlighting recent shipments abroad, according to Dr. Moss, was a group of thirty-four prefabricated aluminum buildings to be used in Japan for churches and mission homes, as described in the September BULLETIN. The prefabricated buildings were shipped by Church World Service on behalf of several Protestant groups in this country.

During the past month two million atabrine tablets were sent to Burma to aid in combating epidemics of malaria and other diseases, and \$900 worth of the life-saving drug, streptomycin, were shipped to Hungary, Italy and Siam.

Quantities of religious periodicals, current theological works, Bibles and other literature to aid ministers, theo-

logical students, mission workers and others engaged in Christian work overseas have been included in each month's shipments. During August alone, \$3,300 worth of such literature was sent to China, Japan, the Philippine Islands, Okinawa, Germany and Scotland, as part of the attempt of the American churches to make possible the best in Christian training and education for people in other parts of the world.

ALLEGHANY COLLEGE ENTHUSIASTIC ABOUT CHRISTIAN MISSION

Religion in Life Week was not an innovation this year on the campus of Alleghany College at Meadville, Pa. However, the enthusiasm for the program, Oct. 17-22, planned months in advance by 60 students and faculty members, and carried out by a team of five volunteer speakers, definitely marked a new trend, comments James L. Stoner, director of the University Christian Mission which has visited ten campuses this fall and has eleven more scheduled for the first three months of 1949.

"We shall not soon forget or ever cease to feel the impact of what five of you were able to do here for the cause of Jesus Christ," said the college's new chaplain, Ralph G. Dunlop. The president, Louis T. Benezet described the mission as "a distinct success" and added "we look forward to a repeat performance next fall."

In addition to Mr. Stoner other members of the team at Alleghany College were Mrs. Vera S. Lowrie of Bowling Green State University; Rev. Clark Hunt, New York; J. Benjamin Schmoker, Y.M.C.A. advisor to the United Nations and Dr. Loy L. Long of the Foreign Missions Board of the Congregational-Christian Church of Boston.

The University Christian Mission is sponsored by the Department of Evangelism of the Federal Council of Churches. Fifty-five speakers have served without compensation on the visiting teams to help bring the Church to the campus.

The Lynching Situation in the U. S.— This folder summarizes some of the instances of lynching and mob violence in this country, points out what some religious bodies have said against it, discusses anti-lynching legislation and tells what the individual or church group can do about it. 5 cents each. \$4.00 a hundred.

Is God on the College Campus?

By JAMES L. STONER

CHARLES T. LEBER has recently written a book, *Is God in There?* in which he pictures a child on the steps of a church. As a man was about to enter the church the child asked, "Mister, is God in there?"

Many people ask, in like manner, "Mister, is God on the college campus?" When one comes face to face with college students in informal group discussions, and personal conferences in particular, he gets to know them, and what they are thinking, rather well. The most difficult problem for them is "how to be idealistic (and optimistic) in the face of realism." Here they are concerned about the Christian's role in international affairs, "what is morality?" and "how can I stick to my convictions when all about me are losing theirs?"

ARE COLLEGE STUDENTS DIFFERENT?

This is not a lost generation; it is a searching one. They believe that by seeking they shall find God and His answers to their concerns. Emotionalism is not the answer; "high pressure" is not the answer; dogmatism is not the answer. But leaders, who have burning Christian convictions and who are intellectually honest, can sit down and talk with college men and women. When they leave they are sure to say "Surely, God has been here. I'm glad I came." Perhaps this is the reason that cell groups are on the increase—because college men and women can exchange ideas and search and grow together.

To be sure, college students represent a rather homogeneous group. Most of them are intellectually alert. Away from home, and making their own decisions, they may appear to be different. But they are not. The percentage attending college chapels and churches compares favorably with church attendance in the United States at large. The increase in the number of chaplains, professors of religion, and other religious workers, is, by and large, to meet the felt need, and, in many cases, the requests of students. Their problems are those of others.

Approximately 150 leaders will par-

ticipate in the twenty-three Missions this academic year. They include statesmen, businessmen, scientists, preachers, congressmen, college professors, laymen, laywomen, lawyers, doctors, etc., T. Z. Koo, John Thompson, E. Stanley Jones, Edward Hume, Raymond Seeger, Brooks Hays, Coleman Jennings, Herrick Young, Mrs. J. Warren Hastings, Roy Dickerson, Homer Armstrong, John O. Nelson, George Heaton and Arthur L. Kinsolving are but a few of the leaders. Many of the speakers will have the experiences of the World Council of Churches fresh on their minds and hearts. Together the leaders will help students think about Christian goals and Christian solutions to personal and social concerns. They will indeed reinforce the thinking of countless others about "Man's Disorder and God's Design."

The last full academic year in this half of the Twentieth Century will be a significant one for the University Christian Mission. Between Oct. 3 and the end of April, 1949 twenty-three universities and colleges will have University Christian Mission leaders on their campuses to give convocation addresses, lecture in classrooms, lead seminars and informal group discussions and hold hundreds of personal conferences.

The Mission has the finest leadership. A newly written "University Christian Mission Workbook" has been published to guide the local committees in more detailed planning. (Available upon request) The National Director has visited, or will visit, each campus prior to the Mission. The Director, or a University Christian Mission representative, will be present during the week to direct the program. This should be a banner year for the evangelistic outreach of the Federal Council's Department of Evangelism and the United Student Christian Council (sponsors of the University Christian Mission) among college students and faculty members.

God is on the college campus. He is the Companion of many students and faculty members. Others, who "see through a glass darkly" should meet Him through the challenge and inspiration of leaders on the twenty-three comprehensive yet pointed, University Christian Missions.

STUDY CONFERENCE PLANNED FOR MARCH

The Department of International Justice and Goodwill met on November 11 at the Marble Collegiate Church in New York to work on plans for the National Study Conference on the Churches and World Order to be held in Cleveland, Ohio, March 8-10, 1949. This Conference will bring together representative leaders of the major Protestant denominations, allied interdenominational agencies, and state and city councils of churches to consider current issues in Christian world order strategy. A similar conference was held at Cleveland in January 1945 under the auspices of the Commission on a Just and Durable Peace. The "Message of the Churches" issued by the Conference and particularly the nine recommendations for the improvement of Dumbarton Oaks Proposals were given wide study in the churches and were judged to have made a significant contribution to the shaping of the United Nations' Charter at San Francisco the following spring.

The Department recognized the need to appraise the tremendous changes in the international situation since the first Cleveland Conference four years ago. It was pointed out that the victorious coalition has fallen apart and become involved in a new conflict of power and ideology, the peril of which has been heightened by new developments in weapons of mass destruction. The need to evaluate the strengths and weaknesses of the United Nations on the basis of accomplishments and failures was also stressed. A major function of the conference was deemed to be the formulation of practical recommendations for Christians both as churchmen and citizens in the light of an evolving body of Christian principles. It was felt that the projected conference has an urgent though difficult task to clarify the strategy of the churches in relation to the current international disorder. The Department authorized its officers to set up special commissions to make preparatory studies for the March Conference.

The Mt. Alto Veterans Administration hospital in Washington, D. C., conducted a series of six conferences between chaplains and members of medical, administrative and Special Service staffs, designed to bring about closer relationships between them.



Think long about your career choice—from the filmstrip, "Look at Women's Church Vocations," being produced this fall by the Commission on the Ministry. The film points up significant aspects of eleven church careers for girls, seeking to show youth the demands and satisfactions of such work.

A number of Veterans Administration hospitals set aside simply furnished small rooms as "chapels," where patients can go for private devotions and meditations.

New Youth Commission Formed

LEADERSHIP of the Federal Council has been secured for the most recently formed emphasis of the United Christian Youth Movement, which comprises the youth programs of some forty denominations. The new venture is the Commission on Christian Vocation, of which Dr. John Oliver Nelson, of the Federal Council staff, is chairman.

Noting the rising concern among young people regarding vocations, the U.C.Y.M. has long considered formation of such a group, to study and inspire Christian choice of every person's life work. Thus the first major program plan of the new Commission under Dr. Nelson's guidance has been to produce several "manuals" interpreting Christian vocation in very specific terms. A booklet is being prepared to give the essential claim of Christian vocation—God's call to everyone for a life task.

To follow this general material, there are to be a series of books making detailed suggestions as to ways in which Christian vocation applies in certain jobs. The first of these, *THE VOCATION OF THE CHRISTIAN SALESMAN*, is in rough draft already,

but is to be discussed and criticized and expanded by groups of salesmen who are church members, in various town or city areas. After thorough re-writing to represent the first-hand claims of the calling itself, the "manual" is to be published for wide use. It may prompt the formation of informal "guilds" of Christian salesmen in various regions—a long-term hope of the Commission. These guilds are to extend far beyond the youth group which has initiated the emphasis: the guild idea is to be explored with workers of every age group.

THE VOCATION OF THE CHRISTIAN TEACHER is the second projected manual of the new U.C.Y.M. Commission on Christian Vocation. If the first two books prove satisfactory, the Commission looks forward to a considerable series of further guides for the young person seeking to Christianize his or her job. The assumption is that solidarity and fellowship are essential in secular job life today to foster the growth of the individual sense of vocation. Youth who are preparing for church vocations are to be considered as one group among many which seek to interpret Christian faith through their daily work.

The Churches and Washington

(Continued from Page 5)

have demonstrated that they know how and when to act.

Once Southern Methodist women became interested in the Farm Security program on behalf of the low-income farmers of the nation. They demonstrated that they had no selfish interest in the project. They told their congressmen back home about it. When powerful lobbies got into action against Farm Security, the quiet influence of church women was exerted in favor of it. The great lobbies encountered a force that they had not reckoned with.

3. The aid of Protestant officials is often sought by administrators, in the same way that they ask it of Roman Catholics and Jews. When juvenile delinquency is considered by government agencies, churchmen are called upon in the same way as social workers, judges, educators and many others. In the great war campaigns for social protection (i.e. against venereal diseases), Protestant voices were especial-

ly welcomed in government circles.

4. Protestant influence is probably effectively focused on only a few issues. This is understandable, when one reflects how the churches are organized. There are probably few people in the nation who know fully how the large Protestant churches really function nationally in public affairs. For example, Protestantism is evidently not agreed on the important question of the extension of old age and survivors' insurance to the lay employes of churches. These lay employes have the same need for security in old age as workers generally. Only a small proportion of them are covered by private pension plans. Yet there are so many "schools of thought" among Protestant officials that there is no one Protestant position on this question. The same must be said of housing and other crucial issues.

5. Protestant public activity is often most apparent in a few efforts against something. Protestants are reported to be against alcoholic beverages, against Myron Taylor at the Vatican, against the use of public funds for bus

transportation of the pupils of parochial schools. These specific campaigns are important to many Protestant people. They justify intensive activity on behalf of these issues because they believe they are related to larger policies which they wish to defend. But an impression is also created in other circles that time is spent on being against something that might be better spent on being for something.

6. Protestantism cannot become more influential by any easy formula, nor by piling up Washington lobbies, but only by the long, slow processes of education within the local constituencies. It is because there is not enough alert interest in national affairs in the local churches that Protestant influence lags in Washington. It is because there is not enough wholehearted cooperative political interest in states and localities that Congress does not hear frequently or effectively from Protestant forces. Activity by national agencies may be useful, but it becomes effective either when it is initiated locally, or when the local forces are genuinely cooperating.

Hold Seminars on Worship In Pennsylvania and Ohio

Seminars on Worship under the auspices of the Commission on Worship of the Federal Council of Churches were held in Washington, Pa., October 24 and 25, and in Akron, Ohio, on October 31 and November 1. In each case the seminar program was arranged around a Sunday evening Reformation Day service.

In Washington this was held in the Second Presbyterian Church of which Rev. W. Paul Ludwig is the pastor and the speaker was Dr. Henry Smith Leiper of New York, Associate General Secretary of the World Council of Churches, on the subject "The Acts of Amsterdam's Apostles." The conference groups discussed the following—"Music in Worship," leader, Mr. Horace M. Hollister, Director of Music in the Methodist Church, Mt. Lebanon, Pa.; "Worship Among Young People" and "Preparation of Worship Services," leader, Rev. Deane Edwards, Secretary of the Commission on Worship of the Federal Council of Churches; and "Present Day Trends in Worship," leader, Rev. Scott Francis Brenner of the First United Presbyterian Church, Carnegie, Pa.

In Akron the Sunday evening service was held in the Grace Evangelical and Reformed Church, Rev. Orris W. Haulman, pastor; and the address was given by Dr. Ansley C. Moore, Sixth United Presbyterian Church, Pittsburgh, Pa., on the subject "The Protestant Contribution." The conference groups discussed the following subjects—"The Home and its Devotional Life," leader, Mrs. Florence M. Taylor, author and lecturer, Montclair, N. J.; "Worship Among Youth," and "Pioneer Paths in the Devotional Life," Dr. John Oliver Nelson of New York, Director of the Commission on the Ministry of the Federal Council of Churches; "Worship and Music" leader, Dr. W. Frederic Miller, Minister of Music, First Presbyterian Church, Youngstown, Ohio; "The Contemporary Worship Movement and Its Significance for the Local Church" and "Preparation of Worship Services", leader Mr. Edwards.

The arrangements for the Washington Seminar were made by the Washington Ministerial Association with Rev. Charles W. Brown, pastor of the Second United Presbyterian Church, chairman of the committee. In Akron, the seminar was under the auspices of the Council of Churches of Akron and

Summit County, the Akron Council of Church Women and the Akron Ministerial Association. Dr. Paul L. McKay of the First Presbyterian Church was the chairman of the committee on arrangements.

NEW VOCATIONAL HANDBOOK IS WIDELY ACCEPTED

Gathering up insights and materials of its almost three years' experience, the Commission on the Ministry has published a new "Manual on Enlistment for Church Vocations," a 36-page compend which includes 10 smaller leaflets. This "kit" is a new resource for pastors, teachers and vocational counselors.

Need for the new manual is occasioned, the Commission points out, by the unprecedented concern of denominations, ministers, and vocational advisers for current practical material on church work. The manual is designed to include further leaflets as they are published by the Commission and other agencies.

Chapter headings of the Manual itself indicate its emphases: Take Enlistment Seriously, Be Ready for Youth Who Seek Direction, Put the Claim for the Ablest, Set Up Meetings and Group Programs, Interview Young People, Use Enlistment Texts and Quotations, Take the Long View Forward.

Included with copies of the Manual are the following leaflets: Introducing the Commission, Possibly the Ministry?, Women's Church Vocations, Be a Rural Pastor, Reading About Church Vocations, New Day for Negro Ministers, How About My Career Choice?, Can the Church Offer Me A Career?, Sources of Information On Church Vocations, and What Makes a Vocation Christian?

Copies of the Manual are available upon receipt of 35c from the Commission on the Ministry.

Radio Programs—December

SUNDAYS—Dr. Robert J. McCracken, "Radio Chapel"—WOR only 9:30-10:00 a.m.; Dr. Ralph W. Sockman, "National Radio Pulpit"—NBC—10:00-10:30 a.m.; Dr. John Sutherland Bonnell, "National Vespers"—ABC—1:30-2:00 p.m.

MONDAYS—Dr. Arthur Acy Rouner, "Gems for Thought"—ABC—8:45-8:50 a.m., WJZ local—8:55-9:00 a.m., ABC—11:30-11:35 p.m.; Dr. Ernest R. Palen, "Faith in Our Time"—Mutual—10:15-10:30 a.m.

TUESDAYS—Dr. Wendell Phillips,

"Gems for Thought"—ABC—8:45-8:50 a.m., WJZ local—8:55-9:00 a.m., ABC—11:30-11:35 p.m.; Dr. Francis C. Stifler, "Faith in Our Time"—Mutual—10:15-10:30 a.m.
WEDNESDAYS—Dr. Allen E. Claxton, "Gems for Thought"—ABC—8:45-8:50 a.m., WJZ local—8:55-9:00 a.m., ABC—11:30-11:35 p.m.; Dr. Robert D. Hershey, "Faith in Our Time"—Mutual—10:15-10:30 a.m.
THURSDAYS—Dr. Samuel M. Shoemaker, "Gems for Thought"—ABC—8:45-8:50 a.m., WJZ local—8:55-9:00 a.m., ABC—11:30-11:35 p.m.
FRIDAYS—Dr. Arthur H. Limouze, "Gems for Thought"—ABC—8:45-8:50 a.m., WJZ local—8:55-9:00 a.m., ABC—11:30-11:35 p.m.
SATURDAYS—Dr. Walter W. Van Kirk, "Religion in the News"—NBC—6:15-6:30 p.m.
EVERY DAY—"Minute of Prayer"—WOR—6:00 a.m.
(All times given are Eastern Standard Time)

Berlin Pastor Sends Thanks for Bibles

The following letter to the American Bible Society has been received from Dr. Hams-Joachim Thilo of Berlin. BULLETIN readers will be interested in Dr. Thilo's expression of gratitude for aid and gifts from the American churches and religious agencies.

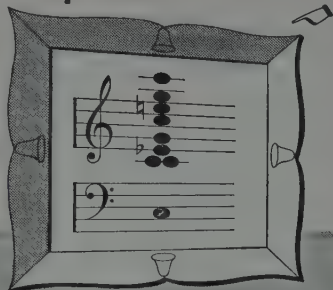
Dear Sirs,

By your kindness we could get a wonderful gift. Rev. Jones one day came and gave us 900 New Testaments. We are very thankful indeed for it, because in our schools for instance it is very difficult to do the lectures, as there are rather no New Testaments or Bibles at all. During my long captivity in Canada as a POW, I learned the kindness and the fine fellowship of the American Churches. By the Federal Council in New York we got a lot of help in so many cases. Now, I am very much pleased, that this wonderful feeling of fellowship in Christ did not end on the American continent, but is as strong as ever before. The call for Old Testaments or the whole Bible is very loud in Germany today. The youngsters do want to see and to read this Old Testament, insulted again and again by the Nazis. It became an "interesting" book.

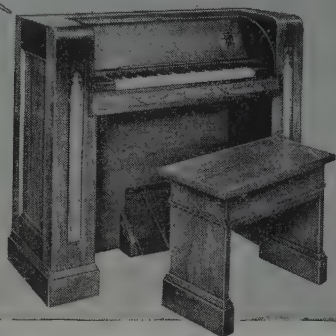
Accept please my best thanks and all my wishes for your task. With many thanks.

Yours sincerely
Dr. Thilo
Pfarrer

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From the European Relief Front

FROM THE Department of Reconstruction and Inter-Church Aid of the World Council of Churches in Geneva come the following reports of specific relief activities in Europe in which our people have an interest through participation.

Gifts through the Department

During the past weeks, several limited-scale but useful reconstruction actions have been carried through in association with the Department. From the Evangelical and Reformed Church has come a gift of \$10,000, first installment of a total \$70,000, to enable the erection of barrack-centers in various places where Evangelical refugees are concentrated in predominantly Roman Catholic areas. We have been notified by the Swedish Committee that 17,000 Swedish crowns are available for the purchase of a barracks, for use by the Kaiserswerth Deaconess Motherhouse and that 20,000 Swedish crowns are to be used for medicines for Germany, under the health project. Additional gifts from Christian Reconstruction in Europe bring the total to 295 cycles, 6 cars, over 150 beds and 300 mattresses, over 200 bales of wool waste, etc., and involve an expenditure of more than \$55,000. The New Zealand Churches have in recent weeks shipped another 2,000 pounds worth of milk foods for Germany.

Spain and Portugal— Visit of Dr. Trickett

The Administrative Secretary, Dr. A. Stanley Trickett, visited Spain and Portugal between September 26 and October 13. He travelled by automobile, crossing the Spanish frontier at Irun, and proceeded directly to Madrid by way of Burgos. After spending several days in Madrid, he travelled on to Lisbon and then returned to Spain and back to Geneva via Seville, Granada, Alicante, Valencia and Barcelona.

On his return, Dr. Trickett reported that there were 189 Protestant centers in Spain, 92 of which were under the sponsorship of the Plymouth Brethren or Derbyists; 56 were the work of the Evangelical Church of Spain, a union of Congregationalists, Lutherans, Presbyterians and Methodists; 32 stem from the activity of the Southern Baptist Convention of the U. S. A. and Canada; while the remaining 9 are congregations of the Reformed Church of Spain, an Anglican group with historic connections with the Church of Ireland. Dr. Trickett indicated that

vigorous Protestant work in Spain is handicapped because of inadequate properties and an insufficient number of pastors. The difficult situation is illustrated by the fact that the Evangelical Church of Spain which has 56 centers, has only 17 pastors, 6 evangelists, and 10 lay-workers.

Speaking Engagements— Amsterdam Delegates

The following are extracts from reports which have been received from Amsterdam participants (American) who visited Germany at the close of the Assembly:

"I am profoundly grateful for this opportunity. I believe it was helpful in strengthening the morale of the German Christians. As my pastor host said when we parted, 'We have laid our own little cornerstone of ecumenicity.'"

"In the evening I spoke to the displaced persons who were staying for the night in the Inner Mission's transient hotel right by Munich's central station. The outlined talk I had in my pocket I never made—as I told them, I felt they should be speaking to me. But I did testify to the ecumenical fellowship and Christian love we have in Christ and through His Church."

"This trip was the most significant of any I made in Europe. I was tremendously impressed with the vigor and virility of German Evangelicals, the wonderful way American food and clothes are being distributed, the overwhelming need for more help even as groups become more self-sufficient, the marvellous system of deacons and deaconesses (46,000 of the former and 4,000 of the latter—all trained) in Germany, and the consideration given to people in religious affairs by the American and British military authorities."

Prisoners of War

Under the title "A Page without Glory," Mr. Olivier Beguin, who was the mainstay of the Commission on Prisoners of War Chaplaincy Service within the World Council, wrote an article on returning prisoners of war in the July issue of *The Messenger*, from which we give a few extracts below:

"We have been talking to the matron of a hospital, to the head of the investigation service and to some of the patients, and we have been deeply moved by what we have heard. All these men are in hospitals for illnesses contracted during their captivity, many of which are due to undernourishment or overwork. With a lifeless expression they tell of watery soups, rubbery or stringy bread, interminable hours of work, out-of-doors in all weathers, the cold, the terrible cold, and the hunger, that painful, ever-present, ever-gnawing hunger which reduces men to a state of utter indifference and complete passivity.

"Looking at these men it would be

easy to paint a pathetic picture: their lined faces, their ill-assorted clothes, mended as well as possible, their shoes often down-at-heel, and the uniformity of their faces beneath the rabbit-skin cap given to them by the Russians. One might also paint the contrast between these ragged POWs, carrying an almost-empty bag and a mess-tin, and the POWs arriving from the West, laden with heavy kit-bags filled to overflowing.

"But what struck me most was these joyless expressions, these faces of men who have lived through too much, who have known a war and all its horrors with nothing human left in it, who have known more suffering than they were able to bear. They hardly say a word: most of them cower in a corner. If they are questioned they reply in monosyll-

ables . . . they show an obvious reluctance to tell of their experiences. They wait passively. Not one of them laughs and nowhere does one meet the usual company wag. The atmosphere is gloomy, full of bitterness, depressing. Too many memories, too much apprehension of the future stifle all the joy of the return. . . .

"The tragedy of the lot of the POWs in Russia is not so much their sufferings as the loss of spiritual substance, the loss of human reactions which gives the impression of seeing not men but a troop of lifeless shadows drooping around the doors of the huts of the Friedland camp!"

Waldensian Communities

In the course of a recent visit, Dr.

B. J. Bush and Rev. Charles Arbuthnot, representatives of the Presbyterian Church, U. S. A. in Geneva, together with the secretary for Italy, Pastor Pradervand, were impressed with the life they found in the Waldensian communities of Milan and Turin, as well as by what they saw in the valleys. There is a great evangelistic zeal and a real devotion among the pastors and their congregations. Great opportunities seem to exist at present in Italy for the Evangelical Churches, and it is a pity that lack of men and resources prevent them from using them fully.

AMONG THE NEW BOOKS

"Report to Protestants"

By MARCUS BACH, Bobbs-Merrill, \$3.00

A striking panorama of American religious life is presented by Marcus Bach in his book "Report to Protestants." In this report on "Church Street," the author portrays the struggle within his own heart and mind over the tragically divided character of American Protestantism. The author's unsuccessful effort to unite a Baptist and an Evangelical church during his early ministry in a typical small town of the Middle West, Fairfield, Kansas, furnishes the setting for the book. The doctrinal differences and the sociological thought patterns encountered are portrayed with a reality and sensitiveness which help the reader to

enter personally into the baffling character of Protestant diversity and sense the power of tradition operative in the Church's institutional life today.

The quest for local unity having temporarily been abandoned, the author sets forth to study some of the modern outcroppings of Protestant diversity. The characteristics of the Pentecostal and Holiness movements and the coming of the sects are traced. Next the mission of certain "sure-footed reformers" like the Christian Scientists, the "Unity School," and the Oxford Group are presented as aspects of "Reformation, U. S. A.," concluding with an analysis of Protestant-Catholic relations.

While the report sets forth much distressing evidence of Protestant weakness, it concludes that historic Protestantism will "continue to dominate Church Street," particularly if its strategy can be strengthened along two lines: first, a personalized spiritual faith in the pew, and second, the vigorous spiritual cooperation of all Christians around the world. Says Marcus Bach: "Amsterdam and Fairfield stand or fall together. The confused denominational streams must flow into the mighty ocean of a united faith, and the powerful tributaries of

individual lives must feed those streams with vitality and power."

—J.Q.M.

The Shaking of the Foundations

By PAUL J. TILlich, Scribner's, \$2.50

Most of Paul Tillich's published writings are not easy reading. To grasp their subtleties requires patient exercise. The present volume, however, is different. Here Dr. Tillich appears as the Christian preacher. He does not leave behind him any of the depth of thought that has given him his distinction as a scholar but he speaks in a new language. He is now in the house of the interpreter, helping us to appropriate the spiritual significance of what he has hitherto been saying in more abstract and metaphysical terms.

The book is a series of expositions of Biblical passages, chosen with a view to setting forth the Biblical understanding of man's nature, life and destiny.

The outcome is a happy one for two reasons. For one thing, Professor Tillich's main ideas become intelligible to many people to whom he has seemed

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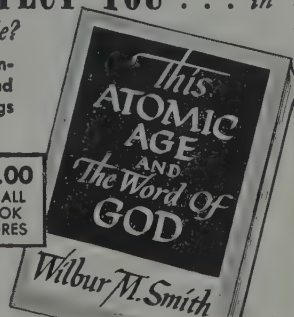
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obscure. For another thing, he illustrates a type of expository preaching that is rare. It is preaching based not so much upon a text as upon the general perspective and outlook of the Bible.

The sermon which provides the title to the volume and is a key-note for the series is a penetrating exposition of the Old Testament prophets. Isaiah's picture of the foundations of the earth as shaking affords the basis for an interpretation of history which is almost terrifyingly pertinent to the present age. The "false prophets" of the Old Testament era almost have their parallel today in those who expect "progress" and "universal peace" and "happiness" in an earthly Utopia. The true prophet, both then and now, finds his ground for hope only in the faith that beyond the sphere of destruction there is a sphere of salvation to which man belongs because of his relation to God.

The sermon on sin and grace, to take another illustration, is the kind of radical treatment which comes out of theological depth. Sin, according to Professor Tillich's unconventional definition, is estrangement or "separation." It is a three-fold separation—a separation (or division) within the individual's personality, a separation of man from man, and a separation of all men from the God who is their Ground of Being. The grace which alone can overcome this separation is defined as reconciliation or "reunion," and again it is three-fold: the reunion within the self, the reunion of the self with other selves and the reunion of man with God.

The final sermon in the series is climactic in its study of the meaning of "the new" as it is found in the Biblical passages about the "new covenant," the "new heart," the "new creature," the "new heavens" and "new earth." The central point is in God's affirma-

tion, "Behold, I am doing a new thing." (Isaiah 43). This suggests that it is not the old which produces the new but that there is a creative Ground of Being, the Eternal, which is beyond the old and beyond the new.—S.M.C.

Nursing for the Future

By ESTHER LUCILLE BROWN. A report prepared for the National Nursing Council, Russell Sage Foundation, 1948, \$2.00

The development of facilities for the treatment of disease and the increase of public interest in health is one of the astounding phenomena of the last few years. This study is a significant addition to a half dozen notable studies that have been made of various aspects of the field of medical care, and deals with one of the crucial aspects of the whole problem of the extension of health services.

It ought to be required reading for every physician, hospital administrator, and nursing educator. It ought also to be required reading for every clergyman or Christian layman who serves on the board of a hospital or health agency. Pastors in the local church, who are almost swamped with things they ought to read but never have time for, would be repaid for reading it by an increased understanding of the nursing profession with which they work when they minister to the sick, and into which they often guide young women as a Christian vocation. Since the solution to the problem of nursing education and health services is ultimately a problem of the citizenry, this book would enable them to give more intelligent leadership to the community in its planning for health services.

This study attempts to find an answer to the questions of "what will be the nature of health services in the future?", "What nursing services will be needed?", and "Who shall organize, administer and finance health education?" The problem of the growing shortage of nurses and the need for greatly increased competence is explored. There are serious implications for the Christian Church in the description of the attitudes of administra-

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tors, physicians, and the community toward nurses, and the recommendations for better interpersonal relationships within the hospital.

The book makes a number of significant and interesting recommendations and proposals for action which are too numerous to summarize in this brief review. They are, it seems to me, proposals with which the informed citizen should be familiar.—P.B.M.

The Bible In The Church

BY ROBERT M. GRANT, Macmillan, 1948, \$2.50

Dr. Grant deals with the principal methods which Christians have used in the interpretation of the Scriptures through the centuries as well as circumstances which led to their use. This book is a scholarly presentation of the historical sketches of the methodology of interpretation.

Beginning with Jesus and his use of the Old Testament, we are led through the methods employed by Paul, Justin and the other Second Century Christians, Philo, Origen and others of the School of Alexandria, the School of Antioch, and those who employed authoritative interpretation. Then we see the rise of modern scientific studies in the Middle Ages, the modern historical study of the Bible during the Reformation (with its principal exponent, Martin Luther), the rise of Rationalism, with scholars such as Erasmus, Hobbes and Spinoza. Next is shown the development of the critical historical method and liberalism in theology in the 19th Century, with proper reference to Roman Catholic Modernism (which died out) and modern Protestant Interpretation, whose chief witness is Karl Barth ("the prophet of biblical theology").

Professor Grant concludes with the chapter "The Meaning of Interpretation." In it he states that both historical criticism and theological interpretation are important to understand the functions of the Bible in the church. "There must always be a fruitful tension between the two types of approach, for although some of their methods are similar, their aims are different. But either one alone is doomed to sterility and superstition."

—J.L.S.

Christians and the World of Nations

BY VERNON H. HALLOWAY, The Pilgrim Press, 1948, 60c.

The twelve brief chapters of this stimulating booklet are arranged for study and discussion groups. The topics covered are some of the most difficult problems confronting Christian citizens. The author is concerned both for clear understanding of Christian principles of world order and for their realistic application to complex international issues. The reading and study guide should prove valuable to advanced groups. —R.M.F.

Teaching Religion in the Home

BY GEORGE WILLIAM and RUTH McAfee Brown. Westminster Press, 1948, 72 pp., 75c.

This study course for church groups is based on the new emphasis that Christian faith is taught most vitally as people live together and grow together in the family and integrate their religion into their family living. It places upon parents the first and greatest responsibility for religious training of children. At the same time

it gives insights and help which will enable parents to meet this splendid opportunity.

The course starts with the recognized needs of children and what it takes to meet those needs. Parents must, of course, have in themselves a vital grasp of religion if they are to live it and teach it. Therefore an outline and simple presentation of fundamental truths of Christian faith is presented early in the course.

The authors show how the home is teaching constantly and powerfully by atmosphere, example and sharing of life. Parents teach by conversation and careful answering of their children's questions, by sharing and good times together and by the interpretation of experience as it comes.

Suggestions are offered about the use of the Bible, interpretation and cultivation of prayer, making worship meaningful in the home, developing attitudes of stewardship, observance of Sunday and in the great days of the year. The life of the family in the church receives helpful emphasis. The church is a larger family of God, enriching the little family in its home life, its community relationships, and its world outlook.

There are excellent suggestions for use of this material, and for supplementing it, by members of the class. Valuable counsel is offered also to leaders of the course looking toward maximum response and participation by the group, variety in presentation of material, and practical application and outreach leading to Christian growth of families and effective living out of Christian faith. The book will be of value not only to study groups but also to individual families.—L.F.W.

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Tomorrow Is Here

By KENNETH SCOTT LATOURETTE and W. RICHEY HOGG, Friendship Press, 1948, Cloth \$1.50; Paper 90c.

The problems confronting Christian Missions in a new age are presented in compact form. The new factors which must be faced and the new resources of the churches around the world are summarized and the recommendations of the International Missionary Council's meeting at Whitby, Ontario, in July 1947, are presented in vivid fashion. Questions for discussion are added, making the book more valuable for church groups.—R.M.F.

Resurgence of the Gospel

By TAITO ALMAR KANTONEN, Muhlenberg Press, \$3.00

This is a stirring document. It might well be called a neo-Reformation manifesto. The heart of it is a re-interpretation of Luther's three key principles—justification by faith, the authority of the Word of God and the universal priesthood of believers. Anybody who thinks that these historic doctrines are outmoded and deserving of attention only as museum pieces will have a different view after exposing himself to Professor Kantonen's argument.

The doctrine of justification by

faith, Professor Kantonen readily admits, seems strange and irrelevant whenever men are confident of their own goodness and wisdom and ability to solve all their problems. But when man himself becomes man's biggest problem, when our "florid, self-satisfied optimism" is gone, when we become sensitive to our human sinfulness and frailty and need for divine grace, then justification by faith comes into its own. Ours is such a time.

The second great principle of the Reformation, the authority of the Word of God, is shown to be equally dynamic. Professor Kantonen makes it unmistakably clear that by the Word of God Luther never meant merely the words of the Bible. He meant the Word made incarnate in Christ, the message of God's redeeming love, which is recorded in the Bible. The idea that Luther set up a "paper pope" in the place of the Roman pontiff misconceives what happened in the Reformation. It is only because Scripture brings us face-to-face with Christ that it is the one adequate authority. This Christ-centered approach to the Bible is one which is valid for our own age and gives us a "living Word"—not a static authority dependent on a text.

The third cardinal principle of the Reformation, the universal priesthood of believers, is presented as central for the relation of Christianity to everyday life. It will surprise many readers to find how much social and ethical

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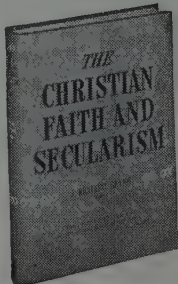
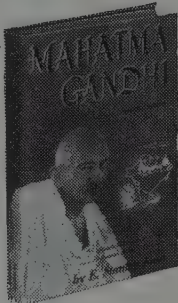
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nificance this doctrine has. It is an egregious error to suppose that it means that "everybody is his own priest." It rather means that everybody is a priest to his neighbor, and that any Christian is bound to minister to other Christians in spiritual things. Many readers will lay down the book with a new awareness of what it means to be a Protestant. They will recognize that there is still force in the general meaning of the word "protestari," which suggests that we have something positive to testify for!

—S.M.C.

Let's Tell the Truth About Sex

By HOWARD WHITMAN. Pellegrini and Cudahy, 1948, \$2.50

This book is an appeal for simple truth in handling the problems of sex. It starts with a militant attack on past and present ways of suppression. There is a sort of head line style and occasionally an extreme way of putting things, like the threat that family life as we have known it is likely to "fall completely apart like the proverbial Chinese house of cards." It may be asked whether such illustrations illustrate. At any rate, the author uses a picturesque style in attacking ignorance and suppression of truth in the realm of sex education.

When he gets closer to the heart of his problem he is less showy and more effective. He offers much wisdom gleaned from many experts on such questions as how to deal with the earliest sex questions, then with the questions of children from six to ten, and those over ten. Needs of continuing sex education in adolescence and adulthood are also presented.

Valuable information is given as to the growth of the movement for sex education in schools and colleges with specific information about programs in the high school field. Some illustrations of state-wide programs of sex education are given.

The book has a wholesome viewpoint as to the ethical and social values which need to be safeguarded. It is a product of a good journalistic style, giving the viewpoints of a large number of specialists in sex education.

—L.F.W

Morning Dew

By JOHN BIEGELEISEN, Eden Publishing House

A daily devotional book of 104 pages. One page is devoted to each daily meditation. The author was born of orthodox Jewish parents in Lodz, Poland. In his early teens he became acquainted with the content and spirit

of the New Testament. When the claims of Christ were made clear to him, he committed himself without reservation to the Christian way.

He studied theology in Germany at Erlangen and Leipzig. At present he is a professor in the Department of New Testament at Eden Theological Seminary, St. Louis, Missouri.

This well-written and stimulating book has been written out of the author's deep religious experience. His is not a "hearsay" religion. Because of his own appreciation of Christ, he is able to communicate his devotion and enthusiasm about Him to his readers.

Those who are looking for a devotional book to aid them in their daily meditations will want to give consideration to this attractive volume.—J.M.B.

Let's Act—Now

By RICHARD TERRILL BAKER, Friendship Press, 50 cents, paper binding.

The author is an associate professor in the Columbia University Graduate School of Journalism, and Assistant Editor of World Outlook Magazine. The book was written for the Foreign Missions Conference of North America. It is one of the most readable and stimulating books on the subject of World Missions that has been written

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This is one of Dr. Jones' best-written books. It is hard to lay the book aside until it has been completed.—J.M.B.

Children in a Christian Home

By ETHELYNE BABCOCK STAPLE AND EDWARD DAVID STAPLES. Abingdon-Cokesbury Press, 1948, 128 p. 50 cents.

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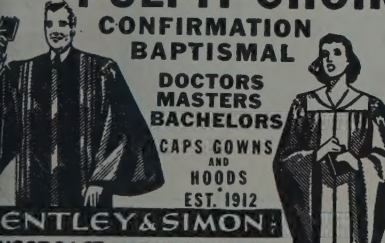
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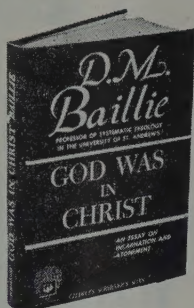
By DAWSON C. BRYAN. Abingdon-
Knobesbury Press, 50 cents

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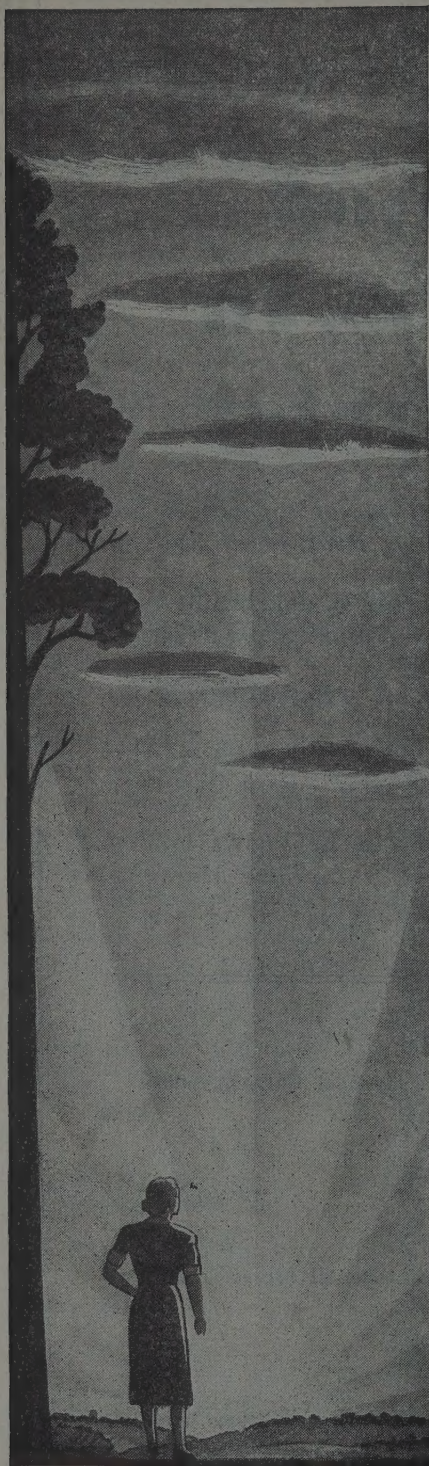
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